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THE CAUSE OF THE SOCIAL EVIL

by

A. WELLS ELLIOTT

CONTAINS NOT A WORD
WHICH WILL OFFEND
YOUR REFINED TASTE

THIRD EDITION, REVISED
PRICE, PAPER $1.00; CLOTH $1.50

The first edition of this little book, which was published in 1914, *brought forth many testimonial letters from various ones throughout the United States, two of which I have reproduced on the following pages*:

THE AUTHOR.

"Jacksonville, Fla., March 18, 1914.

"Dear Mr. Elliott:

"It never occurred to me (until I read your book, 'The Cause of the Social Evil') that a book on this subject could be written in such a delicate, tactful, logical and convincing style as your wonderful book. I appreciate so much the value of your contribution, to this and coming generations, that I can not resist writing you this unsolicited letter of my approval.

"This book should be read by every father and mother and mature young man and woman in the entire universe, as it will most assuredly properly direct the destinies of millions of people. No one can read it without having been greatly benefited.

"I particularly appreciate the fact that you have been able to contribute a masterpiece on this subject without having bordered on vulgarity. Respectfully yours,

"A. H. JAMES,

"Manager Draughon's Business College."

"Tulsa, Okla., March 9, 1914.

"My Dear Mr. Elliott:

"I have read very carefully your book, entitled 'The Cause of the Social Evil,' and it affords me great pleasure to say that I regard it as the most intelligent, comprehensive and practical resume of the subject I have ever seen in print. This is a book that every thoughtful man and woman in the United States, and for that matter, every man and woman in the world, should read and carefully study. It is the only work of the kind that I have ever seen which presents the correct views of the 'Social Evil.' It will do much to present this subject in its true and correct light to the thoughtful people of today.

"I congratulate you most heartily upon your courage, honesty and clearness of vision with which you present this subject.

"Yours truly,

"EUGENE LORTON,

"Editor Tulsa Daily World."

THE CAUSE OF THE SOCIAL EVIL

by

A. WELLS ELLIOTT

PUBLISHED BY
A. WELLS ELLIOTT
MACON, GA.

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DEDICATION

I dedicate this book to my precious and beloved invalid wife, in whose pure soul there lingers not the least fragment of hatred, envy, malice or jealousy. As a wife she has been all that the angels could have asked; as a mother, as constant as the morning.

She is little known outside the realm of her own home; but God knows her as one of His own precious children, and in His care her soul will at last find a resting place eternal.

Though her withered form and her pallid face bespeak the years of discomfiture and suffering through which she has passed, yet from her soul there still shines the white light of love, and in her heart she hath the perfect spirit of charity.

Whatever of value this book may contain, and whatever of good there may be found in my own heart and soul I give all the credit to her who hath loved me, to whom this volume is now most affectionately dedicated.

THE AUTHOR.

FOREWORD

"Knowledge is power," said Lord Bacon.

"The truth shall make you free," said Jesus.

In the following pages, I purpose to lay bare the stark facts of the Social Evil, believing that public knowledge of conditions as they really are will prove a power for good; I will strive to tell the unflinching truth, pitiless though it appears, for therein lies the world's only hope of freedom from error and vice.

This book, my reader, is meat for strong men, not milk for babes. The author has devoted six years of his life to rescue work among fallen women, has studied the underworld from New Orleans to New York, from the Atlantic to the Pacific; has entered on the course of his mission, more than three thousand houses of shame and talked with more than fifteen thousand inmates; he has walked the valley of this terrible shadow meeting its blackened spirits face to face, searching their innermost secrets, praying and working for their deliverance, and crying from the depth of his soul over the hopeless tragedy of it all. Of the intimate, accurate, heart-crushing experience thus gathered, this book is a faithful record.

It is not a pleasant picture, the Social Evil, but I shall paint it as it is. The women of the brothel are neither the social martyrs nor the slaves that some well-meaning, but misguided, writers have portrayed them. The fundamental causes of the Social Evil are not economic nor governmental in their nature, as most reformers contend. We must look deeper for the cause, and far, far deeper for the remedy. We must strip our minds of maundering sentiment and strike directly to the bases of life and sin, if we would find the solution of this tragic problem.

This is what I have undertaken to do. To begin with I have sketched the history of vice from ancient times to the present day. Next I have described conditions as they actually are in the underworld. I have then discussed the part heredity plays in the Social Evil, the relations between mind and body and the power of environment. Since covert vice is far more insidious than that which lies on the surface, I have devoted space to this, and finally I have dealt with "The Remedy."

Above all, I have endeavored, with the sincerity of a tremendous conviction, to present the truth.

Let us always have "an eye for pity and a heart open as day to melting charity." But let us not be deluded as to any evil thing, least of all the Social Evil.

It is my earnest prayer that you will receive the book in the same spirit in which it is written. THE AUTHOR.

CHAPTER I

THE SCARLET TRAIL.

The social evil, according to ancient history, flourished in the eighteenth century before Christ. Like a furious storm it has swept pitilessly down the ages, wrecking or tainting the lives and hopes of all who have yielded and lingered in its tragic power. Moses, while making laws against such practices among his people, actually took unto himself a base woman, indulging in the very evil he condemned. Tamar, the daughter-in-law of Judah, committed this offense upon one occasion with the desire of defeating certain cruel customs of her day. Judah saw her and thought her a "strange woman," for she had her face covered, which was then the badge of women of low type, and he accepted her favors for a stipulated price. When Judah learned that Tamar was to bring forth a child, he ordered her burned for having deceived him thus.

Judah, like Moses, deemed it permissible to enjoy these privileges himself, but considered it heinous that a woman should. Solomon,

the wisest man that ever lived, had many wives and base women gathered about him; and there are numerous instances where seemingly great and good men have fallen into disgrace because of vice. These facts go to prove that in ancient, as in modern times, men had a double standard of morals. They seemed to think that they could do, with impunity, things that the opposite sex could not, or rather should not. From the standpoint of social welfare, I shall discuss later on under the proper heading whether woman should be allowed the same latitude in such matters as man. It is our object now to lead the reader up to the real cause of public vice and the social evil generally, and to do this it will be necessary to show in a slight degree some of the customs and practices of the ages gone by.

Broadly speaking, all nations of which we have any record have practiced sexual debauchery to a fearful degree. It seems to have been a perfectly natural consequence of life. The fearful penalty of burning at the stake and kindred tortures did not check the onslaught of carnal instinct. The majority of those in power in ancient times, those who

made and put laws into effect were as corrupt at heart as men could be, and were guilty of the sames crimes as were the unfortunate class that these laws were supposed to restrain.

History tells us that many great men were desperately loose in their morals; that whole nations were so steeped in vice, that it was a part of their daily life and religion; kings and queens, upon the throne, lived open and public lives of shameless debauchery. It was not an uncommon thing for a father to sell his daughter to some man of high position who would keep her to gratify his lustful passions.

In some countries, before Christ, it was the law for females actually to sacrifice their virtue at least once in life. In Babylon the law compelled every young woman to enter the temple of the Chaldaean Venus. The park and adjoining grounds were thronged with young women who were not permitted to leave until they had paid their debt and deposited the fees received from their lover upon the altar of the goddess.

Everybody who is familiar with the Bible, and who has to any extent read ancient history, knows that these evil practices were in vogue

for many centuries and have been handed down, with certain modifications, to the present day. Every one who is in even a small degree familiar with city life today knows that evil public practices and private vice exists in startling proportions; the question that we wish to solve here is: What is the cause of vice?

In the first place, we may say that God made man and woman and gave them the mysterious instinct of passion for the purpose of bringing into the world children to His honor and glory. God did not predetermine that man should sink into debauchery and shame because of sexual enjoyment. God's wishes and purposes were that man should remain pure and clean, but man disobeyed God and fell into sin; and all sin is alike with Him. After man fell into sin, his flesh and blood and very being became contaminated with lustful pleasures and crimes, and this propensity has lived in the hearts of men to the present day. At one period the world became so corrupt that God saw fit to destroy man; so He engulfed the earth with water and drowned every man and woman and child ex-

some writers upon the subject, in trying to carry their point that these unfortunate women were of high lineage and noble inclinations, would point out some particular case where a woman of the underworld had been very tender toward one of her kind that was dying, or helped another inmate by giving her money to leave such haunts when she had made up her mind to live a decent life. But this is no proof of an honest heart or pure motives. Who is it that would not help a dying person? When we look upon death it changes the feelings of most of us, at least for the moment. Granting that she did help this dying girl and even buy her a coffin and a shroud and see to it that she was decently laid away, that does not indicate that she had or ever did possess true character. Highway robbers, thieves and liars will stick to and help their chums when in distress. But even if she really did possess some noble womanly trait, that is no indication that all of her class are like her, or that she is a fair representative of the half million of her sisters that are scattered throughout the United States. I tell you frankly and

earnestly that the great mass of women of the underworld are born with an inclination in their very hearts to live an impure and degraded life.

They are one of the many classes that go to make up the inhabitants of the earth. They are filling practically the only place that they could fill. They are living where their inclinations lead them. Just as the "bum" likes to rove the earth and sleep in box cars; as the millionaire prefers a mansion in a great city; as some prefer the country life instead of city and vice versa; and as the old-style Southern people preferred the old-fashioned colonial homes; thus it is with women who inhabit a brothel; they are filling the only place in life that their inclinations will permit.

As a rule practically all women who are living openly, public lives of shame, possess a low standard of intellect. The great majority have practically no education; the lack of education might be because of the fact that the low grade of intellect they possessed would not permit their taking an education. The very fact that their brain for some reason or other had not developed, or that they never

had possessed the required quantity as well as quality of brain would be a reasonable excuse for not being educated.

Of course, environment plays a part in the destiny of man; this we will take up later.

Women who inhabit brothels are a separate and distinct class of people, gathered together and embracing that life because it appeals to them; just as other classes follow certain other pursuits and natural inclinations in life. The old adage, "Birds of a feather flock together," holds pre-eminently good in their case. They are what might be termed a "lineal breeding"; a class whose propensities have been predetermined by their ancestry. Not that their parents were necessarily occupants of houses of ill-fame, yet a great many of such parents, if properly classed, would be found in that class in thought and action and deed, even though they had never in their lives seen a brothel. It is not the actual state of inhabiting a brothel that would characterize a woman or man as a fit subject for a brothel; this is determined by the life one leads. As a matter of course there are women today that are leading willful lives

of shame that never did enter a public house of shame.

I have absolutely satisfied myself, however, that women who occupy brothels are there from choice; that is, that is all they can see in life. Life seemingly holds nothing of any worth in store for them. They have reached the height of their ambitions. To place them in pure and wholesome surroundings would be foreign to them. Just as a man marries a woman of his equal socially and feels entirely at home in her company, so the surroundings of these women is equal to their social inclinations. Should a man who possessed certain social qualifications marry a woman who was his superior in every trait that he possessed, the man would never be happy with her. He would be entirely out of his sphere. So if we place these women in a well-conducted home, where modesty and intelligence and good manners reign supreme, the whole would be foreign to them and they would be miserable. I may never be able to explain to the reader's entire satisfaction that I am right in the matter, yet I repeat that I am perfectly satisfied that I am right. During the past eight years I

have visited in person about three thousand houses of ill-repute and talked face to face with possibly fifteen thousand women of the underworld; I have, and did offer every one of this vast army, a helping hand. It was not an offer to take them out next month or next week, but an offer to take them that very moment and pay their railroad fare to a home where they would be cared for free of all charge and where a position would be later secured that they might be able to support themselves. They flatly refused to go; the great majority offered as their excuse that they were able to take care of themselves and that when they were ready to reform they would not ask the help of any mission or organization. Many stated that when they decided to do better they could go home and live with their own people. The great majority of those to whom the author extended a helping hand occupied brothels in Georgia, Florida, Alabama, South Carolina and Tennessee; but the entire territory covered a much larger field, and extended from New Orleans to New York City; from the Atlantic to the Pacific.

During this period about fifty girls really accepted my proposition, and of this number practically all went back into the same life. These girls were given every opportunity to pull themselves together and live honorable lives, but they would not embrace the opportunity. Two of these girls were taken, separately, into my own home as one of my family, and treated as one of my family. I spent various sums of money on these girls and saw to it that they did not want for anything that would tend to make them happy in ordinary life. Our books show that $111.53 was spent on one girl for clothing and various things that were necessary to comfortable living, but none of these things could take the place of the gay life of the underworld. They longed for the various midnight revelries that no other place but the glittering tenderloin district afforded or could afford, and to these they returned—returned of their own volition.

Many of these unfortunate creatures made a confidant of the writer and gave up many of their secrets to my ear (I am speaking of the girls whom I actually succeeded in persuading to leave the brothel), practices which would

be highly improper to print in any book or magazine or anywhere else but enough was said to satisfy my mind beyond all doubt of the extreme depravity that takes possession of a woman of this character.

For a long time I was not certain for what exact reason or purpose or purposes a girl would deliberately choose the brothel as her home. It was for a long time my contention that these women were sexually inert, but I have found that this belief upon my part was not founded upon any sensible view of the situation, but that it was a kind of sympathetic sentiment that existed in my heart simply because I was sorry for them.

The truth of the matter is that my first impression early in the work was that these girls were forced into such a life by certain external conditions and not of their own free will and accord, and that their entire surroundings were absolutely foreign to their better natures and inclinations; but such ideas have been completely swept away; I have received conclusive testimony from the girls themselves that these notions were false. The majority of the girls who confessed their practices and

habits said that the average man did not appeal to them and that they cared nothing for him in most instances except his money; but that in regard to their so-called "lovers" just the contrary was true.

I wish that I were able to give the reader a comprehensive insight to their morbid depravity, but I cannot do it. Suffice it to say that it is my belief that the great majority are moral perverts; that they are sexually diseased to a serious extent. It is a question in my mind, from the experience I have had with this class, if this diseased condition does not date back to their early childhood. The author once thought, and entertained an idea for several years, that the majority entered a brothel simply for the fast gay life it offered, and because there would be no work required of them. I believed that laziness and lack of a good character and a desire for a reckless life were practically the only motives they had in prostituting themselves; but in this I must confess that I was wrong. My investigations prove beyond a doubt that the greater percentage are what doctors term "over-sexed."

I don't mean to say that they do not possess all the qualities expressed above, for they do; but I simply add to those qualities the fact that they are and were, to the best of my knowledge and belief, depraved practically all of their early life.

CHAPTER III

THE CLUTCH OF HEREDITY.

What is the cause of the social evil? If depravity has existed in the minds and hearts of many of these women from early childhood, there must be some reason for it. The passion that God gave to man is of course a glorious thing and for a glorious purpose. All men and women possess it to a greater or less degree, and it is perfectly right that they should. But why have some an abnormal, destructive, beastly passion?

If we are all of one family, created of God alike in the beginning, why have some risen to positions of honor in society while others have fallen into disgrace and ruin? Why does one woman in a certain community fall by the wayside when her former associates hold themselves up to an honorable life? Why does one girl from a certain family enter a brothel while her own blood sister marries and lives a pure life? At least, we can not lay the latter case to a question of environment. It would naturally be supposed that both these sisters had received the same kind of training;

that their home influences had been practically the same. Then why this difference in character?

There are many reasons that can figure more or less in a case like this. We may take, for instance, the writer's four children—two boys and two girls. Each of these children has a different disposition and nature, yet they have the same mother and father. Their home training has been the same, still it is the easiest matter in the world to distinguish the different types they present.

In order to account for the difference in a family of children the fact must be taken into consideration that each child has its own surroundings and conditions from the very minute of its conception to the day of its birth; yea before its conception. For instance, at the conception of the second or third child in a specific family the father's inclinations, habits and practices as well as his thoughts may be entirely different from what they were when the first child was conceived. Those who will give serious thought to this idea can not reasonably deny that like produces like, and that as we are, so shall our offspring be. I shall

not presume to say, however, that this is the one and only pre-determining factor in a child's future life. Still we all must admit that a child is not "made" but is simply a result of "reproductive" power. A reproducing of one's self—practically the same as in plant life.

Now there are various reasons why girls deliberately choose a life of shame, all of which are more or less dependent upon one main cause—lack of good character. The primary cause is lack of noble character lack of sensitive refinement; as if one had no high aspirations; a base and ungodly use of one's self; a predisposition to evil practices; a lack of pure motives; an indifference and disregard for the noble part they should play in the building up of a great nation.

All plant life is, to a certain extent, pure in type. So was man in the beginning, or until the time the human race fell into sin. After this, sin became a fixed principle in his life just as "color" is a fixed principle in plant life; but if we can rightly class sin, why have some been mastered with such a base quality—such an anomalous type?

Every one knows that in the plant life, "like produces like." If we plant red corn, the result will be a field of red corn. If we plant a short limbed variety of cotton, the result will be a field of short limbed cotton. But suppose we are careless with this corn and cotton and allow it to "run out," so to speak; will there not be stalks here and yonder that will have long limbs, and will not some have shorter limbs than the standard is supposed to be? Any farmer will tell you this is true. We will grant that the red corn to begin with is a pure variety and that it has produced red in color ever since it existed. It will be possible actually to change the color of that corn in a few years by careful selection, but sooner or later it will revert to its original species. We all know that some ears of that corn will be large and others small; some will have firm flint-like grains, while others will be more or less soft and easily devoured by weevils. Now the farmer in selecting his "seed" corn for planting purposes the next spring will pick for the variety that is hard and flinty and will reject the softer variety; yet when he gathers his harvest the next autumn some of that field

of corn will not be of as firm and flinty a texture as other ears will be. This is because the blood of that corn, so to speak, is of a mixture of soft and hard. There will probably be some grains on a particular ear that will be harder than others, even though every effort is made to have them all the same quality. Of course, this difference may come from the different qualities of soil in different parts of that field. At any rate there is a difference, and there is no possible way of ever securing and maintaining a specific standard, minutely.

This comparison is for the purpose of demonstrating the fact that though one may be ever so careful in the selection of specific types as refers to the vegetable life, it is impossible to secure and maintain an exact standard. If this is true of plant life, it is inevitably true of the human race—a family of such a diversity of types from which to select.

Let us take a blue and white variety of corn and mix the grains and plant a field and the result will be a mixture of blue and white corn. For years the farmer may be able to select apparently perfectly blue ears of corn from his barn and plant these, but the result

will be both blue and white corn. By this time the corn is thoroughly mixed, just as the human race is thoroughly mixed in type. But let that farmer determine to change the color by constant and careful selection to a white variety, what will be the result? He may carefully select nothing but pure white ears for years and years and still there will be an occasional blue ear found on his farm. Two years may elapse without finding a single blue ear or grain, but the next year he may find several ears that are either perfectly blue or else have blue grains scattered about among the white.

If it were possible to select one hundred men and women who actually possessed high ideals and whose aspirations tended to lead them to a higher and nobler life, and should place these to themselves as married families on some far distant island where they would only associate among themselves, what would be the result?

Within a few generations you would be able to find several classes on this island. Some would be rich while others were poor; some would show a marked degree of intelligence while others would show a less active brain;

some would possess refinement and others coarseness. The author is willing to grant that much of this would come about because of environment and training; but it only goes to show that it is absolutely impossible to have and keep everybody alike in every sense. It is not reasonable to believe that every person on earth could possess and maintain exactly the same standard. If it is possible to vary in these things to a small degree, is it not also perfectly reasonable there should be wide moral variations? It is my object to show the reader that women who inhabit a brothel are a "class" by themselves just as other classes exist. Certainly we are victims of circumstances to a certain degree. Should a person possess or inherit certain noble qualifications in youth, but be surrounded by influences that tended to immoral living, that person's baser inclinations would develop faster than the good, and his moral instincts would become corrupted; but that person, in later years, would be a much easier subject to lead back to a pure life than the person who never did have those noble inclinations.

If all men and women were absolutely pure in every motive, and extreme care was taken to mate only those who were of the finest and most noble type of purity there would be scarcely any trouble in maintaining a fairly high degree of morality. If, when one person was found to possess any "color" whatever in his moral character, and we could weed him out and not permit himself to reproduce himself, the problem in a measure would be solved. There would be less vice. But we must take into consideration that at least a large majority of men and women entertain impure thoughts; that their ideals are not always the highest type. A man or woman, from all outward appearances may be a perfect gentleman or lady, while their secret practices may be vile and corrupt.

We are all born in sin and our natural tendencies are downward, and nothing but a miraculous reconstruction of our very nature and being can change them. It is perfectly natural for water to run down hill, and it would be a miracle should it run up hill. Now if man is born in sin and filled with evil from his very conception, is it not reasonable that

these inclinations for evil will predominate his life unless some miraculous change is effected? And is it not possible that by culture of some of his defects they can be enlarged to a much greater capacity?

We all doubtless have more or less inclination to do the right thing; that is, our conscience pricks us when we do wrong and we will determine to do better.

Now if this "better nature" or the good that is in man should ever and always be cultivated and bred to, it would be possible to overcome to a large degree his evil inclinations. But is it possible to cultivate to any extent these better qualities in the face of existing social conditions? It may be possible but hardly probable. Indeed, it isn't being done, and crowded brothels is the result.

As in plant life, so it is with the human family; the effort to preserve a noble standard of virtue by mating like with like, becomes an eternally unsolvable problem.

Suppose that we made a law prohibiting any one marrying except those who possessed a reasonably good line of morals. How are you to know what the secret life is? How shall

you determine what thoughts are? A man might present a very acceptable "surface" and his secret practices and thoughts might be just the thing that would undermine the system that effort was being made to establish. It is my contention that a man's thoughts play as large a part in the destiny of his offspring as do his actions. "As a man thinketh so is he."

Man can not get above his secret thoughts. Those thought are just as much a part of man's nature, and go just as far in determining his destiny as do his actions.

Then, if a man marries a woman and she be ever so pure in thought and deed, he, though his outward appearance may be pleasing, and though he may never have entered a brothel in his life, might be, in his thoughts, of such a vile character that his offspring would inherit in deed and action what he mostly "thought."

This is to show you that one does not have to be an inmate of a brothel in order to rear children that will be fit subjects for such a place. But let us suppose that while his life, as it appears on the surface to the average

observer, may be a standard of purity and good morals, his thoughts may not only be vile, but he may be indulging in unholy practices, with women other than his own pure wife; as is the case in thousands of homes throughout America today.

Is he not impregnating his very being with evil and impure practices that will in all probability show up to a marked degree in the next child his wife will bear him? "As we think so we are." This man studies and connives how he can indulge in illicit pleasures, which always brings on more or less depravity, because it is not according to the divine plan; because God set His stamp of disapproval upon such conduct.

In such illicit practices the man or woman as the case may be, is not introducing something that is foreign to their nature; not at all; but they are simply cultivating their base animal nature. They are selecting the seed, so to speak, for future harvest.

Such a one is entering his store house of knowledge, of propensities, of inclinations and of hopes, to select his seed for future generations.

He might select, as a good variety to cultivate, some of the following varieties: Honor, integrity, pure motives, high aspirations, fidelity, pure love, etc., but these do not satiate his immediate selfish motives and desires; so he selects a different but lower quality of seed.

On the surface, they may look good and appeal to him very much. But the variety is not lasting; not a variety or kind that will stand the test of the ages. They are sweet at the moment and offer for a time much enjoyment. He possibly does not realize the enormity of his actions. He possibly never thinks for a moment that he is sowing and cultivating the very seed which will prove a harvest of ruin and destruction in future generations.

Now this is what we term inherited base practices, or inherited vice. It is an inheriting of such qualities as may live and flourish in the hearts of men and women who subject themselves to evil practices. The father or mother may have some noble traits. They may attend the church of which they are members, and may attend and teach a class in Sunday school; may pray in public and visit the sick; but these do not signify what their

secret life is. Nay, verily. But grant that their secret life is all that one could wish for and they are in reality pure moral husband and wife, but in generations past, there were members of that line of ancestry that practiced debauchery and lived a licentious life; it is just as possible for some of those children to inherit the taint as it is for a seemingly pure variety of corn to show an occasional grain of a different color. It is sometimes the case that a preacher's daughter will deliberately choose the brothel, or entertain the same kind of practices privately, and while we frequently learn of a preacher falling by the wayside, into disgrace, yet they are generally supposed to live a good moral life. The preacher whose daughter or son leads an impure life may have received the taint of some one of his degraded ancestors.

Now, again, let's consider hereditary influences from the mother's side. There is no doubt that the mother's influences over her wee young are very pronounced. Certain markings appear on children quite often that were influenced at some critical moment in that mother's life during a certain period.

These marks are supposed to be the result of some unexpected occurrence or happening. A fright that fills the mother's heart and soul with terror for the moment will cause some distinctive mark or tendency in that child's future life. Why is this? It is because her very being is taken possession of for the moment with the one thing that presents itself to her. The fright penetrates this mother's very soul with such sweeping intensity as to leave a lasting impression upon the child. Then a longing or craving for something that she never realizes will very often result in planting in that child's nature a strong desire for the very thing she craved. These are facts that practically every one admit.

If it is possible that the continual craving for strong drink by a mother, during "certain" periods, would implant the same inclinations in the child's life and being, is it not just as reasonable that other inclinations and propensities can likewise be planted?

If in reality and truth a mother should possess the kindest and most sympathetic disposition all through life, would not her children naturally be, to a very great extent at least, of

the same disposition? Nobody expects a young lamb to grow up anything else except a likeness of the doe. Would not the reader be surprised if a lamb were born and as it grew, began to show signs of the ferocity of the lion? And would you not be very much surprised if you were to place a lion in a field with a lamb and he did not immediately catch it and tear the little animal into pieces? You would immediately realize that should the lion be harmless to the lamb that he had distinctly departed from the natural instincts of its species.

If the above comparisons are reasonable, then is it not perfectly right and proper that we take the stand that if like produces like in one instance it will do the same thing in another?

A wife, when selected as a life companion, might appear to the average observer as a woman of refinement and one who possessed many noble traits; but if she allows impure and vicious thoughts to permeate her being and control her and supplant her "better self" she will not only rear children with those same inclinations, but she will give herself over to

such practices as destroy in a marked degree all honorable traits.

Often a man may be intoxicated at the time of conception of his child. At such a time his "better nature" is deadened while his animal instincts are inflamed and supremely dominant. Is it not reasonable to suppose that his child will be made of just such material as was the father at the time being?

Doctors say that children conceived under such conditions are often idiots. No one can say that the father was an idiot from birth, but under the damning influence of strong drink, he was for the time being non compos mentis. (By way of parenthesis, I may state here, that from my personal observations, drink is not only the ever present "companion" of women of the lower world, but it is a power, yea, monster, that pitilessly drives her with ever increasing intensity on her downward career to mother earth. When the manufacture of intoxicating liquors ceases, half the battle in the effort to reconstruct the morality of our nation will be won).

The thinking of a person certainly plays a great part in his future life. If it plays a big

part in his life, then it plays a big part in the life of his offspring. The unfortunate child is only an exemplified form of the curse that God has placed, by His inevitable law, upon man's debauchery.

These loose habits and wicked practices on the part of either or both the parents are transmitted to their offspring. Outward features are not handed down more faithfully from generation to generation than are inward impulses. Moral tendencies are inherited no less than physical characteristics. Vicious inclinations may be ingrafted in the blood of a girl from her father or from her mother, or from both. A child of such parentage comes into the world predestined to sin. Her character is simply what it is. It may possibly be modified for the better by early training and wholesome environment, as we shall later show; though such training and such environment are scarcely to be expected from parents who are themselves bent upon evil ways. The all-important fact is that a child who carries within its own blood the taint of sexual wrongs is in the vast majority of cases fore-

doomed, unless she accepts divine salvation through Christ. It is from these children that the scarlet ranks of the base types of women are drawn. The unfortunate woman is simply a product of inevitable law.

You cannot change the natural inclinations of an oak tree to shed its leaves when autumn approaches. That is a pre-determined part of the life of that tree. Certain influences have been fixed throughout the ages that the oak tree sheds its leaves when winter approaches. These influences control that tree and there is no possible way of changing them.

Everything which the Creator made has a basic principle by which it is governed. The Creator had in mind a final end or destination for all things. You can observe the butterflies in the fall and early winter going directly southward in great numbers. These may stop for a minute to rest on this or that flower, but immediately that it flies away, its flight is in a southerly direction.

The butterfly knows by instinct, which instinct was given it at the creation, that it should seek a warmer climate as winter ap-

proaches. This is the law of self-preservation that God gave these little creatures. This instinct, or "basic principle," is a fixed part of the life of the little butterflies and is handed down just as faithfully to everyone as is the soft, velvety wings and the various beautiful colors.

Now you may catch any number of pretty butterflies and place them in captivity, and you may work ever so hard to make these learn to eat grass instead of the sweet honey from the flowers, but you will not succeed, because the butterfly is not made that way. By cross-breeding you can no doubt change their colors into different varieties, but you do not, by such process, change one iota the basic principle of the family of butterflies. The fixed and unchangeable traits of these little creatures were given them by the Almighty, and if you can change them, why you have a power greater than God and you have found a way of undoing His handiwork.

By certain processes we are able to improve the general appearance and the size of insect life, but you cannot by any process swerve

these from their natural inclinations. You may, by certain environment, train a lion how to jump a box or chair or fence whenever the lion trainer tells him to, but you have not changed in the least the basic principle which the lion has, and has possessed throughout the creation. The lion always knew exactly how to jump a fence, but the trainer simply taught him to jump when he wanted him to jump. Environment never changes the basic principle of the lion, and neither does environment change the basic principle of a child. Environment simply offers or extends an opportunity for enlargement of such fixed and unchangeable principles. A child enlarges on certain fixed principles by cultivation and is able to render a better account of certain predominating and fixed principles when certain good influences are brought to bear upon that child, just as sugar cane by good cultivation is made to enlarge and give up a larger quantity of its sweet juices. The juice from a well cultivated stalk of sugar cane is no sweeter than is the juice from a stalk that was not cultivated but allowed to be choked down by weeds. The

only difference in the two stalks of cane is that one stalk, by proper care and attention, was made to yield the maximum of its sweet juices and thus it serves its purpose for which it was originally intended by the Maker to its fullest capacity. By such cultivation you have not changed the basic principle of the cane juice.

You may take this cane juice and by certain artificial means refine it and produce sugar—a more concentrated form of sweet—but you have not changed its basic form in the least because it was sugar at first, and you have only succeeded in eliminating the water, which leaves you the pure sugar in a concentrated form.

These comparisons are to show you that you cannot change or undo anything which God made. God had a fixed plan for everything He made. He, in making the earth, fixed in the earth a principle of "gravitation," which principle holds good forever, and man is unable to eliminate it. God made the potato vine to bear its fruit under the ground, the cornstalk to bear its fruit above ground, and no man can

make it do otherwise. He made the wind to blow and the sun to shine and the clouds to give us rain, and no man can change these, because they are fixed and unchangeable laws. If God had a definite plan by which one thing would be governed He had an equally definite plan by which all things should be governed.

When man fell into sin, sin became a fixed part of man's life, and these fixed principles cannot be changed by environment. You can only cultivate that which you have at hand in the child. If a child's inclinations are to be honest, why you can cultivate those inclinations and thus make him grow up to be more honest. If dishonesty is the predominating influence of the child—if the child is filled with a desire to take that which does not belong to it, why it is a sign that that child is the victim of a line of breeding whose ancestry were thieves at least at heart if not in deed.

All sin is sin in God's sight, but some develop one particular sin to a greater degree than other sins depending to an extent on how fixed such particular sin or how pronounced such particular sin stands out in its fore-

fathers. So the child follows its most predominating influences or fixed principles just as the butterfly follows its fixed instincts to go southward when winter approaches.

The only way these can be overcome in the child is by embracing the teachings of Jesus Christ. And even then the inclination to steal or lie or commit other wrongs, as the case may be, remains the same because Paul said when he would do good evil was ever present.

Now then, socially speaking, or in other words, viewing man from a social standard (leaving Jesus Christ out), he is controlled absolutely by certain predominating influences. In other words, he is what he is; born with an inclination to sin. Man, while, of course, susceptible to certain influences, yet what he is, he really is. It is possible to cultivate man's intellect and cause it to grow and expand; but you can not change man's natural inclinations to sin. All are born in sin, which is just as much a part of our being as love for our children.

During the time that I was practically living among women of the lower world, my time

and talents were faithfully applied in an effort to look down, as it were, into the innermost recesses of their very soul. I studied their habits and natural inclinations day and night. In many instances I visited their homes in the role of a "sport," so that I might be able to gather true and unmistakable information for the purpose of reaching a just and equitable conclusion. I dare say there are few, if any, who have so wide a range of definite experience.

Gradually it dawned upon me that my efforts were in a measure being wasted; that is, I was dealing with a class that looked upon my efforts and teachings as something absolutely foreign to their very nature. Their life and inclinations were just the opposite from mine and they could not willingly embrace them. They were held fast by the "clutch of heredity."

CHAPTER IV.

THE BRAIN.

As man cannot get above his secret thoughts, as these are a part of his very being, I wish to dwell for a moment upon the brain of man.

Every one knows that the brain is only matter; that it is simply a portion of our physical being, but the constituents of thought are the invisible qualities of man, that make him what he is. Corrupt thoughts literally corrupt one's body. Thoughts are susceptible to good training just as are other traits. Then, too, these elements or characteristics are inherited and "stayed" principles (as to extent depending upon ancestry) just as material things are inherited.

Bain in his book, "Mind and Body," says: "Matter is changeable and corruptible; mind is a pure substance. The mind has a personal identity; the particles of the body are continually changing." My theory would be that the mind and body are inseparable from each other in their relations; without one the other could

not exist in its present form. The mind controls the body in many things and at many times. Whether or not the mind is an element that lies in the fibre of the brain I will not now undertake to discuss. However, it is my opinion that the mind is only a result of an active brain. But be that as it may, we all "think." We first must think of doing wrong before we can enter into its practice. The thoughts control the body. We think now and act later. This can all be traced to the brain. The brain is the source from which force of thought and action is derived. The brain is not the life, but it is the center of the life of man. The limbs of man can be taken away and he will still live, but remove his brain and he will die.

What kind of brain have we? Have all men the same quality and quantity? Every one knows that they have not. Some men have a very heavy brain and are capable of great good as well as much evil. (Wisdom not tempered with spiritual training will prove a curse to its possessor). A man who knows much is capable of doing much. His activities may be in the wrong direction, but much will be accom-

plished. Why? Because he has much power of thought and of action.

Many men who possess massive brains are moral perverts. Why is this true? It is because so much thought is given to lustful pleasures. If the brain is the seat of the source that drives the body, that brain must be first developed before much driving can be done.

A young man may have musical talents but he will not be able to render music in a perfect manner until much time is given to its study. In the study of music, certain brain cells are developed and ready for use at any moment. Before one studies this art, though he may be talented along that line, he cannot render good music.

This is the case in any work, or profession. A young man may be talented as a farmer; he may love to be among the horses and cows, and have a fondness for growing cotton and corn and various crops, but he will not make a good farmer until certain brain cells are developed. He must go upon a farm and study practical farming very closely for several years before he can master it. But after he has mastered

it, the art will be at his "fingers' tips" at any moment. He can know in an instant what brands of fertilizers are needed, or what kind of tools are best for cultivating his crop. Now any and everything that we do must be mastered in the same manner. Every action is directed by the brain.

Thus we can all see the necessity for a brain trained along right lines. A man's natural inclinations are developed by constant thought along that particular line. If a child inherits certain immoral tendencies from its father or mother and those inclinations are allowed to take shape and develop, the child will grow up to manhood, or womanhood with a well-developed brain for lustful pleasures. If you have once developed along a certain line the chances are that that will be largely your profession and pursuit. It is always much easier, too, to develop one's natural inclinations than to introduce those entirely new or foreign.

Children inherit certain predominating influences from their parents, and it is a very hard matter to change these, by training or

otherwise. It may be possible that this can be done, but it isn't being done except in very rare instances. Children these days grow up just as their ideas and inclinations may direct. Very few have a careful father or mother to direct them.

It is well known that a properly balanced ration is necessary for the full development of the brain as well as other parts of the physical being. In plant life, if the elements of plant food are not furnished in a properly balanced way, the plant will not develop to its full capacity. If too much nitrogen is furnished, the plant will be large, with but little fruit. If an apple tree produces good fruit, well colored, a large quantity of potash is required. This is as true of children as of plant life. To possess a strong and healthy body as well as an active and healthy brain, the child should have food containing the proper elements in right proportions. It is not my contention that a properly balanced ration for children would lessen their immoral tendences directly, but it would certainly afford them a larger intellectual capacity, which could, in turn, be used to stim-

ulate high ideals in the individual if the proper training was given. The child's higher intellect could be used by parents and teachers as a restraining influence to base practices. While I am confident that many thousands of men and women who possess much intellectual power, are guilty of more or less immoral practices, yet they do not, to any great extent, indulge themselves publicly. My experiences have been that the vast majority of women and girls occupying public houses of ill-fame are below the average in intellect. Something has been lacking in the development of their brain, and I am of the opinion that in many instances this is because a fully balanced food was not given them in youth. Every one knows that poor people sometimes rear their children on very meagre food, not possessing the necessary elements to develop every part of the body. Of course, this is because of the lack of funds to purchase the necessary food.

Such arguments will seemingly be refuted when we say that there is more vice among the wealthy classes, comparatively speaking, than the poor. This can be traced to the fact,

however, that they have an excess of rich foods, wines and other unnecessaries, as well as idleness. The cause of the social evil among all classes can be traced to one thing,—lack of good character. The wealthy, however, who have had better opportunities, in many instances, for receiving an education, have reached a stage of development that private vice is all they could willingly indulge in. Public vice would throw them altogether out of their class. But the argument that we wish to magnify here is, that the wealthier class had educational facilities that tended to carry them beyond the realm of public vice. Had they had proper training in their young life the chances are they might have made honorable women. But their natural surroundings in life were such as did not always tend to higher and nobler things.

We dare say that many of the girls who today occupy public houses, would be honorable women had they received a properly balanced ration all along through youth. Their intellect would have been keener, more receptive and an appeal could have been made for

right living that would have found lodgment (provided, of course, they had been placed in the hands of capable teachers), that could have been appreciated; their capacity for appropriating good moral training would have been greater. Their reasoning powers would have been stronger and more alert.

CHAPTER V.

PRIVATE VICE AMONG WOMEN.

If the reader knew the truth of the matter as regards evil practices, I dare say that consternation would seize your very being. We discuss and abuse women who inhabit public brothels and seem to forget that vice to a greater or less degree exists in every class. Indeed, we question whether there is not ten times more vice in private life of the upper and middle classes than in public houses of ill-fame. Some have a more "modest" way of gratifying the animal passions. One woman who is not possessed of blunt coarseness, but who possesses an innate desire for impure practices, would be wholly out of her sphere in a public brothel. Her especial sense of refinement would be shocked if exposed to the rowdy and brawling inmates of a gambling den. She is among a class whose everyday life calls for different surroundings, yet she sacrifices her virtue in a more or less private manner.

Ask any man who travels to any extent, his ideas as to the enormous proportions private

vice has reached. Ask almost any doctor in our large cities, and at even small towns. Ask any well-informed merchant or other business man. Many good men who are not looking for such, though they may be public business men and have traveled extensively, could not give you any intelligent answer as to the extent of private vice. That is not their business. But take the average man who is "out for a good time" and has seen something of the world. Ask him; he knows.

This is the most deplorable phase of the entire problem. A mother whose little ones are left at home (such as it is) while she meets a man at a "downtown" designated point for the express purpose of compromising her character, her inherited rights as a pure woman, her hopes of building instead of dragging down character, is certainly to be pitied. Her base inclinations have completely mastered her, and, while she continues to occupy a place in good society, and succeeds in keeping her sister associates in ignorance of what she really is, she is a hypocrite of the blackest type, dealing society and the very foundations upon which

good government is builded a shattering blow.

This class of women, and we have many thousands of such, contribute their share of those who are to be future leaders in society and in governmental affairs. They bear children; some legitimate, and certainly some that are not. Many of these very children will no doubt seek to gratify their passions in the same manner of the mother; some will probably enter the brothel. Why? Because "like produces like." The predominating influence in that mother's career will manifest itself in her children.

Why do women practice private vice? If the subject should be discussed in its entirety, several volumes would be written and then probably the half not told. Effort will be made, however, to give the reader a slight idea. The very nature of the subject makes it very difficult to handle or present to a refined class of readers. The object of discussing it at all is for the benefit of future generations, and we trust therefore that the reader will bear with us.

One reason why wives indulge in immoral practices is a local one, and can be traced to "tantalizing domestic conditions." Husbands are not always what they should be in their marriage relations. Many husbands completely abandon their wives and give their love to another. The natural course that this wife is supposed to pursue as regards holy marriage is blocked; she is, to all intents and purposes, a single woman. She feels that the great sacrifice she made when she placed her destiny in the hands of a man, to be her lawful husband, has been kicked out, knocked down and spat upon. She suspects him of incontinence and probably discovers later that in this she is right. Probably she will remonstrate with him and thus make bad matters worse, and the climax is finally reached.

Now, of course, much depends upon just what kind of material this woman is made of as to what she will really do under such conditions. If she possesses an extremely fine quality of character and principle, she may only grieve over her misfortunes and tell her troubles to some of her closest friends. If she is

of a revengeful nature or disposition and does not place good character in very high esteem, she is very likely to become possessed with a morbid desire to commit unpardonable wrongs herself. In my work during the past several years I have had a number of such cases shown me and proved to my complete satisfaction.

Recently, while making investigations on the Pacific Coast, the writer spent several nights in several of the various cabarets located in San Francisco. In the immense dining halls were hundreds of women, practically all of whom were there for immoral purposes. Some were modest looking to a degree, and others were brazen. Many of these women had their male companions, who had carried them there to get dinner and wine, after which they "went out"—in the dead hours of the night. Those who had no male companion were there for the purpose of picking one up. The moment a woman catches the eye of a man who looks prosperous and seems, from appearance, that he is able to show her a good time in spending money freely, she will give him a "knowing nod" of the head.

These women, many of whom are married and supposed to be living respectable lives, have no regard for the welfare of the country or of future generations. The immediate good time, fast life and worldly enjoyments that are derived, are greater to their minds than are purity of thought, of heart and of deed. They indulge in such simply because they wish to. People are not in the habit of deliberately doing things that they have no inclination for.

A great many women who indulge in a private way, in vice, would not for the world have the public to know it. There are only a few who know what she is doing; often only one person knows. Every man would not appeal to her. Serious trouble would arise should some man, who did not especially "appeal" to her, make improper advances. A warrant might be drawn, at the instigation of this woman and the man placed behind the bars. To the average observer and onlooker the bad woman might appear as pure as an angel; as spotless as the driven snow; but if the truth were known she might present quite a different color.

A base woman is a very clever instrument. You may think you "know" her but you do not. If in trouble she understands how to show up her side to a surprisingly good advantage.

Men and juries are often made to "lean to" a vile woman simply because she has a winning and appealing manner and understands how to "handle a man." (Suave, before the "court" who was to try her for murder, the woman succeeded in winning the admiration and confidence of every member, though her crime was almost without a parallel,—black and heinous; and her past life of the same stripe).

Some men seem to condemn men for every immoral act of a woman. It seems to be the prevailing belief of many men today that every girl occupying a brothel is there because some man put her there. That she had no inclinations to go there herself, but that she was bodily carried there by some man. Of course, some man "helped her along"—every one knows that a girl cannot commit sin with the opposite sex without his aid; but she was a willing participant. A woman or young girl

whose life is filled up with the nonsense of the world and looks upon life as a joke will always find men of the same strata.

These women look upon life as a huge joke. They are "shallow" every way you take them.

CHAPTER VI.

PRIVATE VICE AMONG MEN.

Many men have made known to me their private practices. On my return from California recently a large, fine-looking man said that he visited Chicago in his travels several times a year, and that he only had to phone a certain married woman that he was in the city in order to have her visit his room that night.

This party gave me an insight to his evil practices covering a period of several years, which I will not discuss here, as nothing of worth could be accomplished, and, too, it would be a very hard matter for me to present this in a manner that would be appreciated by pure-minded people. But I can say this much: The man had, according to his own story, led a very ugly life.

Now, let's look for a moment, at the possible effects that his dissolute life might have upon his children.

He stated, during the run of conversation, that he had a seventeen-year-old daughter. His mentioning his daughter was brought

about by my allusion to the play, "Damaged Goods," staged by Richard Bennett. The play is intended to show the terrible effects of the red plague, and its bearing upon marriage. He said he and his wife witnessed the play, and that returning home he shuddered when he thought of his own daughter and then of his dissolute life. He confessed that he had been the victim of this plague and declared that it would almost kill him should it manifest itself in this daughter. He lost sight of the fact, seemingly, that his daughter could inherit his natural proclivities just as easily as she could contract a disease from his blood.

Now this man had the appearance of a railroad president or banker. He really was at the head of a large manufacturing concern. No one would have taken him to be a man that would stoop to things low. He appeared to be a man that was fully keeping pace with a progressive age. He was intellectual and of an imposing appearance; dressed exceedingly well and was riding on a standard Pullman car. The world, generally speaking, would point to him as a fair sample of the progress of the age.

Well educated; well informed on any subject that you might approach him with. But was he really progressive? If so, in what?

Yes, he was progressive as well as retrogressive. His general bearing demonstrated that he was succeeding in the commercial world. I dare say that many a young man who is acquainted with him, casually though, has said: "I hope some day to be as great as that man." His secret life is not known to every one, and even if it is, as a rule it does not matter much. "If a man succeeds in the commercial world, why, throw everything else to the four winds; he is the man," is the prevailing sentiment. Commercialism has enveloped this great nation.

This particular man represents a "class." Just as much a class as does the women who live open lives of shame. Just as much as does the male companion of a woman of the underworld. His inherited characteristics have mastered him.

Such men have developed intellectually to a marked degree; they have cultivated business methods, used their talents and made

good, progressive business men. But they have also developed and cultivated their lower animal inclinations. These have come along hand in hand. Some more prominent than others. This class of men are just as licentious as the inmate of a brothel. His inclinations to debase himself are just as pronounced probably as hers, but he has more brains than she. He would be altogether out of his class if he were to give himself over to a public life of shame. He would shrink from the public knowing of his practices, because he is of a nature or disposition, actuated by his intellectual qualifications, to live or exhibit a pure life to the world and at the same time, get all the enjoyment that is to be had out of private vice.

Such men contribute just as much to the social evil as does the man who openly lives a debased life. Why not? To all intents and purposes he is just as debased.

There is not the least difference in vice. Vice is vice wherever you find it. One person indulges in the evil publicly, the other privately. What is the result? If it is possible to inherit intellectual qualifications of this

class, is it not also possible to inherit their vicious inclinations?

There are thousands and many thousands of men in this class, and their progeny will inherit their predominating influences. Some of their children may show a very marked intellect, with very little inclination to evil practices. If such should be given proper training, and were tutored along the line of the importance of living a good moral life, the chances are that that one would see and realize the importance of a clean life and grow up to noble manhood or womanhood. There is no possible way, however, of making the entire nation perfect.

There is too much diversity of thought; too many different types to deal with; every one does not see things alike. I have met men who said that they had reared their children (boys) with the understanding that this sin was not a very bad sin for a boy. This is a very bad idea to place in a boy's head.

One has no more right to give his boys money for base uses than to advise girls to engage in evil practices. It is simply a narrow

and one-sided view to take of the situation. It is advising the boy to do something that will, in all probability become a "fixed" part of his very life, and in after years when he has boys and girls, not only his boys, but probably some of his girls will inherit those principles, and thus he will contribute his share to the denizens of the underworld for future generations.

It is a "wheel within a wheel" so to speak. As it revolves today, so will it revolve in generations to come. Whatever inclinations a young man or woman possess today, their children will possess in after years. There's practically no escape from the "clutch of heredity."

CHAPTER VII.

ENVIRONMENT.

Environment has much to do with the destiny of the human race, as well as with individuals. Surroundings and method of training go a long way toward shaping our lives. But they certainly do not count for all, by any means. You can not make something from nothing. Let us illustrate:

A man enters a mine and secures a piece of metal in its rough or crude state. The metal is melted and carried through various processes and refined until at last a Cambric needle is the result of his efforts. This needle is very valuable and can do exceptionally good work if well kept and properly used. But this fine instrument could never have been made without first securing the proper metal in the crude state. The needle could not have been made from lead, wood, sand or rocks. The proper material must be had to begin with.

But after securing the proper material and the start is made, unless a given line of instructions is followed minutely the metal will

never be converted into the best grade, or highest quality of needles. The workmanship must be perfect and care must be taken to temper the needle to a perfect or exact standard. If this is not done the needle will not be able to serve the desired purpose.

If we succeed in perfecting the needle, and it is all that could be expected, it still could not be used unless placed in the proper surroundings Something must hold the needle. Let's suppose that we wanted to make a small hole through a penny with this needle. The necessary methods would have to be employed to accomplish this. Should you place the point of the needle upon the penny and strike with a hammer, the result would be a broken needle and we would have made hardly an impression upon the penny. But if we will place the needle in a large cork, allowing the point to barely extend through, and then place upon the penny and strike, the needle will plunge through the penny very easily, simply because the proper surroundings were there to help carry out the plan of perfect work.

This is true with a child. If you wish to bring a child up to a given standard, something original must exist in the child before this can be done. Not mere matter (flesh and blood). There must exist in that child some innate principles that can be taken hold of and "worked." Before a beginning can be made, you must have something to begin with. If the child possesses these, there is a probability that they will be developed. But the proper care must be taken of that child all through his life, and especially his youth. The training must be in the hands of one who is capable of such work, just as in the case of the needle.

Now have we not thousands and many thousands of parents who have no conception whatever of how a child should be reared? I must admit that my observations prove beyond a doubt that very few care how their children are reared. There will be, by agitation of the subject, a few parents, very few, who will realize the worth of proper surroundings and good training and will help to better conditions in a small degree. The masses, however, are in the swim of worldly pleasures and can not see the

necessity of good training, nor do they care to see.

To train a child in the way it should go means that a continuous effort upon the part of the trainer must be put forth. If we intend to shape a tree in its young life, persistent effort is made to do it. You do not simply shape the limbs once only, and then leave the tree to grow in the manner that you wish it, but you continually shape its limbs every day until it becomes a fixed part of that tree.

To rear a boy or girl properly, or to train that boy or girl in the way they should go, means that the child's surroundings will at all times be conducive to the one principle that you are striving for. It means that you will carry that child to Sabbath school (not send it) every Sabbath; that you will teach him to read the Bible and love and fear God. That you will be frank with him in all things that he should know.

But even those who have an inclination to teach children, adapt varied forms of training. Many mothers look at life entirely different from others.

There is no possible hope in the face of existing conditions, to ever expect any great improvement in the lives and habits of the boys and girls of this nation.

Even some philanthropic organizations advocate girls engaging in pleasures that can but prove pitiably tragic in many cases. Take as an instance, Jane Addams, founder of Hull House, Chicago. Miss Addams actually teaches dancing, while there are many who consider dancing a direct road to hell. And a "direct road to hell is right." Not all that dance fall into disgrace, but it is certainly in line for it, and we do not see how any one who is well informed as to social conditions could advocate such. Yet, as stated, we are a diversely thinking people. It will be absolutely impossible ever to adapt a rule of good training for children that will be embraced by the masses. Therefore it is a sealed fact that the masses will make but little progress in the face of existing conditions. However, every little helps.

Another hindrance to moral and spiritual advancement of our children is the fact that

the middle and upper class of parents, financially speaking, are so very extravagant with their boys and girls. To furnish our children with everything that heart could wish for makes them forget God. Thus, they are buried in worldly pleasures to the peril of their souls. The United States, the greatest nation on earth, is today writhing in the throes of moral and spiritual decadence. Her spiritual and moral development is not by any means keeping pace with her intellectual and material advancement. She is wise but wicked. Her inventions have been great, but her love for a gay life has been greater. Millions of money are being spent for things that do not satisfy.

When the young man came to Jesus and asked Him what he should do to be saved, the Savior answered that he should keep the commandments. This man replied that he had kept these from his youth up. Jesus said in reply that he lacked one thing: Go and sell all he had and give it to the poor, and take up the cross and follow Him. The man went away sorrowful, for he had great possessions. Jesus then remarked how hard it was for a

rich man to enter the kingdom of Heaven. He might as well have said that great wealth as a rule was a curse. His advice to the young man indicated that very thing. All these things tend, in an indirect way, to the cause of the social evil. The churches are practically all empty. Religion is certainly of no less value than heretofore, but the trouble is the men have found something that gives keener enjoyment. Commercialism and fast women are certainly "in the public eye" today.

CHAPTER VIII.

THE REMEDY.

"The remedy" chapter should be my masterpiece portion of this little volume, and I would to God that it were possible to make it such, but I can not do it. To give a remedy that would be effective, would mean that I would have to refute everything that has had anything whatever to do with causing evil practices. I would have to necessarily take up each chapter and in a regular routine method, set forth a plan that would, when placed in operation, counteract the forces that make this evil possible.

Do you realize the great scope of the words "social evil"? These words cover every form of vice imaginable. The hundreds of thousands of secret places, unknown to the world at large, where vicious practices are indulged in are included herewith. Joy rides, parlors, dance halls, parks, rooming houses, boarding houses, in factories, shops and office buildings, and in the homes and abroad. A tangible remedy that can be taken hold of and worked,

something that will give immediate results in even the remotest degree is almost impossible to imagine by people who are thoroughly familiar with the situation, and who know to what great extent it has gone.

Let us look into this for a moment.

"The deepest instinct in humanity, as in animal and even in vegetable life, is the sexual instinct. It is a tremendous, persistent force, like gravitation; it leaps and seethes far down at the very base of nature, manifesting itself in one phase or another through the infinite windings of creation. Sometimes it grovels like a beast in the slush of sensuality; again it is clothed in the rediant garment of romance and hovers in angelic whiteness about the trysting place of innocent lovers. Sometimes it blazes with hellish fire, but again it shines with ineffable tenderness in the eyes of pure wedlock. The sexual instinct was divinely planted in the human race, was kindled by the Almighty for an all-wise purpose. It is the greatest of all laws, the most impelling, the most irresistible. But because of its very sweep and intensity, it becomes the worst of

evils when it is perverted, just as it becomes the highest of blessings when it is used and safeguarded as a gift from God. Hence, the social evil is the most prevalent and the subtlest form of sin because it springs from the subtlest and most prevalent of human instincts."

You should be able to gather, after reading the above a second time, that if a real, tangible remedy or solution to the social evil was to be had, that this would only be possible by an undoing of the handiwork of God. Not that God predetermined that men and women should debauch themselves—far from it. But it is because men and women love sin and shameless debauchery better than they love the great God who made them. It is because their inherited characteristics are so pronounced that they can not be willing participants in a direct "right about face" plan to build up the morals of this nation. They do not see it that way. They do not give a thrip whether social conditions are bettered or made worse. How can they, when their lives from their youth up has been filled with things that can have no possible tendency to elevate?

Had the human race at all times and in every part of the earth been placed on equal footings, and had every mother and father been the possessor of true and unmistakable character of the highest type, and had these made diligent effort to implant these principles indelibly on the minds and hearts of their children, we would today have but little of the evil things to contend with. But that was an impossibility. Jesus came 2,000 years ago and offered Himself to all that would embrace Him and turn from their evil ways, and there were but few who cared to accept. He was and is still, the only real and true remedy to any form of sin, I don't care what it is.

At the time of Christ's coming, had there been any other plan whereby the world could have been redeemed and lifted out of the mire and slime of sin, God certainly would have made use of it. If strenuous laws against the social evil had been sufficient to wipe the awful, blighting sin off the earth and out of the hearts of men, the great Creator would have made the laws and found some one fit to enforce these. But this was not enough; the social

evil and every other form of sin needed a greater sacrifice. That "greater sacrifice" was found only in the Son of God, and He sent Him, and if the social evil and any other form of sin is ever eliminated from the hearts of men it will have to be accomplished through the blood of Jesus Christ. No other medium will satiate.

Again, as to the remedy, I wish to reproduce here a portion of an editorial which I wrote and published in The Rescue Magazine, January, 1913—nearly six years ago. This will be proof to you that I have labored unceasingly in my efforts to get parents to see where the only tangible remedy to evil practices was to be found. I have for the past two or three years, published article after article of a similar nature to the one that is to follow here, striving with all my might to give out information that I gathered by years of hard labor among scarlet women, to mothers and fathers that I might have at least a wee small part in making this nation better:

"WAGES AND ITS RELATION TO VICE."

"For months the daily papers have fairly teemed with the various reports of the various commissions who have undertaken to find what causes the downfall of girls. In the main these investigations are being made by business men and others who have never had any practical experience in slum work and who know practically nothing of the subject with which they are dealing. One committee will offer as a solution to the vice problem the adaptation of a minimum wage scale. Another will offer segregation or the sacrificing of a few for the protection of the masses. The Socialists say that reconstruction of political and governmental affairs will utterly eradicate the evil. Others advocate various things. Now the man who actually knows the situation and has looked it square in the face in its true light knows that the solution to the social evil will never be found in any of the above suggested remedies.

"If we say that the great masses of the women of the underworld entered that life

because of a meager wage then we openly insult every pure girl in America who is today living and maintaining her dignity upon small wages, and there are many, many thousands of them whose plain, natural, unpainted faces and simple attire and gentle manner are practically their only assets; she has not the money to purchase the various 'unnecessary extras' after she has paid her room rent and weekly board, yet she still manages to maintain her purity untarnished. Why? Because the God-given instinct that belongs to woman to be pure has not been murdered and crushed out; because she places a greater value upon pure womanhood than she does upon the gay frivolities and worldly pleasures and enjoyment and gain, because she has been trained by her mother and father that a pure life and only a pure life would suffice; because she has behind her a line of ancestry that had purity of heart and thought and of deed; because the blood of her forefathers run pure and never became contaminated with filthy worldly pleasures; she it is who shrinks with disdain from the man that offers her insult.

"The girl who detests honest toil and who craves for all the gayeties that this old world affords (and she affords many); the girl whose parents could not or would not control and teach; the girl who is allowed to be her own guardian from the time she is sixteen years of age; the girl who places no value upon a noble, pure life; the girl who feels that she must always be in a crowd of silly boys; the girl who expends as little money as possible in quantity of dress and as much as possible in quality; the girl who is not satisfied with the beautiful face that nature has given her but prefers to mar that beauty with cosmetics; the girl who breaks her health and thereby weakens her resistive forces by lacing herself to an extent that is painful in the extreme; the girl who has not Jesus enthroned in her heart. These are a few of the many things that are the real causes of the downfall of girls. The great majority of girls, at least 90 per cent of those living open lives of shame, are victims of their own folly; they were unmanageable by their parents and craved a life of pleasure and ease, the result of which means a morbid and unnatural longing which can not be satisfied, and

which grows as you feed it. An inch today taken in an unlady-like manner means a foot tomorrow in the same direction. A luring and beckoning of the gilded fascinations of the imagination for the things that satisfieth not, or, in short, as we have previously remarked, 'a lack of noble character and of an inherited desire to live a wild and reckless life.' We grant you that an increase in wages for working girls would be a good thing, simply because of the increased cost of living, but it has no connection whatever with vice. For one to make such a statement shows how little they know about the matter; shows that they are living in just a small sphere, so to speak, and have not broadened out into the field of real knowledge of the truth of the matter.

"Then what do we need to bring about a solution? I would be afraid to answer you wrong. We must answer you truthfully. What do we need? We need a belief in Jesus Christ for every man, woman and child. There is no other solution. There is no 'collective' solution. It is an individual proposition. Our young people are becoming so enamored with

worldly pleasures that Jesus Christ and His teachings are being crowded out and there is no place in the heart of our boys and girls for God's grace. This 'commission' or that 'commission' or the other 'commission' can not implant into your girl's or boy's heart and my girl's and boy's heart the impressions of the good things that belong to them in life if they will embrace Jesus Christ and His teachings; that belongs to the individual parent first and to the teachers of our public schools second. If we as parents would face the situation in its true light we would turn to our children and give them that training and teaching which develops their spiritual being and leads them into higher, purer fields of thought and deed. But it seems that parents care nothing for their children. They are plunged headlong into society at a tender age (the girls) and a great many are fairly swept into the whirlpool of worldly pleasures with the result that many go down to ruin and in a few short years she drags her weather-beaten form to the morgue and her soul takes its flight to undiscovered fields; and upon whose shoulders does the burden of responsibility for the future of that

daughter rest? It rests upon the parents."

Now the reader can easily gather that my argument all along has been in favor of prevention instead of rescue. This "prevention" can only be brought about by the parents themselves. A hundred charitable organizations and rescue homes can not accomplish as much as five real, earnest mothers could, in the way of building character and making our nation better. Moral and spiritual training needs to be carried on in the individual home, where genuine love for the child exists. If you love your child you will constantly labor with him or her to live a pure life and to love God supremely. If such should be continually taught the boys and girls of America a very perceptible change would soon be noticeable by even a very casual observer.

Mothers! Heed this. Don't continue to be so careless with your children. You do not want to rear your children to be rude and ugly like those poor unfortunate girls that we have described in preceding chapters, do you? Certainly your answer is "No." Then I urge you to pull your wits together and begin to seriously meditate. Ask yourself this question:

"Am I rearing my children right?" Probably you will say, with a certain degree of indignation: "Why, certainly I am! Who could have the nerve to question my method of rearing my dear children?" But I tell you to take a second thought. Meditate just a moment. When did you last take that ten, twelve or fourteen-year-old boy and girl into the secret chamber of your home and spend a half-hour with him in telling him of the evils of the day and of how blighting these evil practices are? How many times have you counseled with him and her during the last twelve months? Take a second thought, my reader, for you are probably due to take even a third thought. Tell your child that his only hope is in embracing the teachings of Jesus Christ. Tell him that his physical health depends upon his living a pure life, and that the welfare of his soul is dependent upon the cleansing powers of Jesus' blood. Nothing else will do. Tell him this over and over and make him love and believe in you. It will count if kept up long enough, and in after years you will have reason to be proud of those precious jewels that you now love so dearly.

Tell your boy of the blighting influences of sin in its various forms. Tell him that wrong sexual acts are very likely to wreck his physical being for life. Tell him of the awful diseases that God prearranged that men should have if they indulged themselves in a manner that meets not the approval of the Almighty. Right here I wish to express myself upon these blighting diseases. So much is said by various reform workers and others as to the finding of a cure for the awful disease to which we have reference, that I cannot refrain from telling you what I sincerely believe concerning this.

I believe that this severe penalty for wrong sexual acts is only a natural consequence of sin. That is, God's inevitable law is that man should reap his reward for wrong doing, to a very great extent at least, in this life. All sin has an immediate penalty to a degree, more or less severe, depending upon the enormity of the crime. Well, the abusing or wrong usage of our reproductive organs is the most shameless of sins. This wrong usage blocks the plans and purposes of the Creator to such an extent that the future health of the race is

made extremely precarious. God's especial purpose in making man was that he might go and multiply, purely for His glory. But you can readily see that we can not "multiply for His glory" if we indulge in impure practices. God, in His great wisdom, looked far ahead when He made man, and noted that, because of man's intellect and of the great enjoyment that could ever and always be his (man's), because of this great power, God attached the severest penalty He could imagine, to curse the man who acted so indiscreet. And it is my humble opinion that a cure and a means of entirely eradicating the disease is in the realms of impossibilities.

I believe that to find a certain cure for this blighting disease would only tend to result in the plunging of more souls into the lost world. The presence of the disease has a restraining influence on many thousands of young boys as well as grown up men. As I have always stated most positively for several years that disease in all its various forms is only the result of sin—the disobeying of God's laws. So if diseases that are brought about by evil practices are ever cured it will be when men

and women stop these evil practices. Then the disease would automatically cure itself. The handing down of this disease to the third and fourth generation is because of a fixed law that God Himself made. His insight was so keen as to what man would do if He did not fix these restraining influences, that He knew that the penalty must be indeed a very heavy one if lasting good was accomplished.

Personally I feel that the awful disease is very necessary and that greater ruin would be wrought if eradicated than if allowed to remain.

To be sure, I pity the woman who contracts this disease from her husband innocently (as to that I pity every one else who contracts it in any manner), but I tell you frankly that not near so many wives get the disease from the husband who contracted it before his marriage as you might think. Much is being written on "Eugenics" and laws to ascertain if a man is free from disease at the time he marries, tending to show that men infect their wives after marriage, because of diseases they (the men) contracted before marriage. But I

tell you that most of these men contract this damnable disease after their marriage because of their loose living, and then, when they have ruined the lives of their wives and have to go to a doctor for treatment, he tries to fool the physician into the belief that he had contracted the disease before he married and "thought it was cured." In many instances that is a simple lie because he doesn't want the doctor, as well as his wife, to know that he is living an immoral life.

There are other evils that are akin to sexual sins and debauchery that I would like to mention here and I hardly know how to do this. The subject is so very delicate that I hardly can find words to explain these in a readable manner. Still I am going to try. You probably know what I have reference to. Such secret practices by young people of both sexes are extremely blighting to health and character. These destroy the youth's vigor by degrees and makes him or her old before middle life is reached. Such practices unfit you for life's duties. It robs one of their mental and physical powers, and too often makes

the victim a moral pervert. God placed, and rightly so, a severe curse upon those who so flagrantly and wilfully violates his own person.

Every parent should by all means give their children strenuous training along this line. Don't neglect your boy and your girl and allow these to all too soon find a home in an insane asylum.

Many prohibitionists claim that alcohol places more people in the asylum than any other one thing, but in this they are sadly mistaken. It is in most instances brought about by the evil secret practices that we are speaking about. In all probability the victim drank alcohol, too, but his first step was as otherwise pointed out, and the alcohol proposition is simply a result of broken health, the victim taking to intoxicating liquors simply to drown his mental and physical sufferings, which, as a matter of course, only tends to make bad matters worse.

Now, coming back to God's inevitable law of punishment for wrong-doing, I am confident that this blighting disease is as strong a tangible remedy as could possibly be secured for the

eliminating of the social evil. Not that it will be effective. Certainly not. But it was the very best thing that God could see as a preventive measure when He made man. Had the great God been able to have invented something of greater proportions He would certainly have done so. But He could not. Later, seeing how man was sinking into disgrace and shame because of various sinful practices, He sent a still greater remedy—Jesus Christ —His only begotten Son, and Jesus implored all mankind to fly to Him where a safe refuge from all sorrow and sin could be had. But man did not want that remedy. Man does not want the remedy today. Man is trying to invent a remedy of his own and thus prove to God that he is greater than the Creator. That he can solve problems that the Master could not solve. In all this, man will fail.

Mother! The remedy for sin lies largely within your power. Let me stress and dwell upon this one point. You have the remedy if you wish to use it. Of course you must embrace Jesus first yourself, else you could not lead your child to Him.

A great many parents think or seem to think that the proper rearing of a child depends upon the number of severe whippings that it is given throughout its childhood and youth, which is certainly a very grave error. Don't beat your child unless you wish to rob yourself of its love. Don't implant into your child the principle of cowardice and of fear and of morbid lust by continual daily and weekly beatings.

Ella Wheeler Wilcox, a woman of broad and varied experience, has this to say regarding punishment of children:

"The spectacle of a big, husky, six-foot man beating his little three-foot child is so degrading, so shameful, so unutterably cowardly that it is no wonder that fathers have had to camouflage the dastardly deed under a high sounding moral label, and call it parental duty, and claim that it is exceedingly painful to him and that he is only doing it for the good of the little one.

"How much good such parental frightfulness really does its victim, we grown-ups can testify from our own experience. There is not one of us who can remember being whipped

by our parents, who does not also recall how we hated them for it, what bitterness surged up in our little souls, and how we despised them for the lies they were telling us in saying they were punishing us because it was their duty, when we knew they were doing it for their own pleasure and the gratification of their own anger.

"People who believe that you can make children good by beating them belong to the days when people held that the rack and the thumbscrew were the divinely ordained means of converting men and women to Christianity. Their only place in the modern world is in Germany, where the gospel of frightfulness still prevails.

"Of course, fathers and mothers must control their children, and they must have authority over them while they are still too young and have too immature judgments to regulate their own lives, but in order to do this it is not necessary to physically illtreat them, nor hold over them a whip as a means of keeping them in order.

"Indeed, this is the worst possible way that any one can take to lead a child to the higher

life. There is, after all, such a very short time in which a child is physically afraid of you, and, when that is over, and the half-grown boy or girl, realizing that you are too cowardly to attack those who are able to defend themselves, no longer stands in dread of the parental razor strop, you have no hold whatever over them.

"Then the boy and girl who have been kept at home of nights by fear of a beating, defy you to your face and roam the streets of pleasure. The son and daughter who have been kept from the ordinary liberties that other children enjoy, by threats of whipping, take their fill of them and flaunt their newly-found freedom in your face. Nine-tenths of the wayward girls and boys who go to excesses in amusements have been brought up in strict households, by stern parents who ruled them by the rod.

"Fear is the mother of lying, deceit and all sorts of underhanded dealings, and the children who are reared in terror of a whipping for every little misdemeanor or childish fault, grow to be sly, cunning and untruthful. Nor

can one blame them. It is a measure of self-protection that their parents have forced upon them.

"On the other hand, just as fear brings out all that is most despicable in human nature, so kindness brings out what is best. Virtues that wither up and perish in the stony soil of cruelty, flourish and bloom when transplanted into the rich valley of tenderness, and everybody, from hardened criminals down to new-born babies, can be gently led into doing the things that no amount of beating would have driven them into doing.

"It is worth while for parents to remember this elemental fact in human nature. They can whip Johnnie and Mary into doing certain things and refraining from doing certain other things, for a few short years, but when Johnnie and Mary come to the time that they are no longer afraid of the whip, the parents' power is gone.

"But if Johnnie and Mary had been ruled all their lives by love and kindness, if they had been on friendly terms with their parents and had gone to father and mother with their con-

fidences, had advised with them and have deferred to opinions that experience has taught them had only their good in view, why, then father's and mother's influence would never cease. It grows stronger as the children grow older, and is always the guiding spirit of their lives.

"And there is this sad thing about the stern parent. He misses all the rewards of parenthood. He gets no return for the work and sacrifices that it takes to rear a family, for fathers and mothers can only be repaid in love, and none of us ever love those we fear, or kiss the hand that strikes us."

That great and good woman, Ella Wheeler Wilcox, you readily can see, has given deep thought as to the rearing of children, and she is certain that no good can come from inhuman treatment of your child.

CHAPTER IX.

SHOULD WE HAVE A SEGREGATED VICE DISTRICT?

Now, in conclusion, I wish to discuss very briefly the subject with relation to public houses of ill-fame. The conclusions which I have now reached will doubtless be surprising to those who read the first edition of this volume, which was written early in 1914.

At that time I was in favor of a regular segregated section being set aside for such women; but I cannot say that now without compromising my feelings in the matter. I was just as honest then in advocating a district as I am now in advocating its abolition. At that time I had not witnessed the results of doing away with such places and I suppose that I was not as capable of making a decision in the matter as at present.

For the past year I have watched very closely the results of closing these places, and I must admit that social conditions have been bettered at least to a degree. There will always be more or less vice; every one knows this,

but its volume of force has been partially checked.

Certainly the vice has assumed a different form, and in a way it is considerably scattered throughout the cities, yet I am just as confident (after a secret investigation of many months) that vice has been considerably diminished, as I was formerly confident that a district was the best method of taking care of the evil.

A regular district encourages men and boys of low breeding to live continually lives of dissipation immediately among and in contact with such women, and there is certainly not one single element among such women which would tend in the least degree to good moral development. And such places furnish a rendezvous for criminals, and not only that, but breeds crime, and ought to be objectional to every man and woman who will give deep thought to the subject.

Another objectional feature is this: If I teach my boy to avoid the use of tobacco I should not plant and grow the weed. If I teach my boy to leave whisky alone, I should

not be a party to the making of it. If I teach my boy to avoid associating with immoral women, I should not make a place for these to stay in the practice of such sin. In the countenancing of such resorts we, in a great measure, spoil the good advice we give our children, and I am sorry that I did not see the matter in this light five years ago.

Of course, there will always be more or less vice, as it is impossible to eradicate it; but it is the duty of every man to use his influence against it to the fullest extent, and we can not use our best influence against it if we legalize the practice.

Sentiment went a long way with me in advocating a district, for these women had my fullest sympathy and pity, but I suppose that we should not allow sympathy to take the place of justice and right. I have felt for years, and am still confident of the fact that these women are victims, in a very large measure, of a line of breeding which has fully undermined the noble traits that a woman is supposed to possess. Of course, there are exceptions. I am simply speaking of them as a whole or class.

Again, many of these women are victims of circumstances over which they had no control, as well as of conditions and surroundings. If you have read carefully this book entirely through you are able to see them from my point of view.

Now, if we are to continue to do all in our power to curb and eliminate vice, we should also extend a helping hand to such as may wish to reform. If a position is given a woman of such stripe, after she expresses an earnest desire to live a proper life, she should be protected in such position and be allowed to earn an honest living. They must live and they have a right to live, and if we are to unceasingly fight them in their evil practices, we should be just as quick to extend the hand of charity to those who may deserve it. Otherwise, the work would only be half complete.

As to the spoiling of young girls because of the lack of a district, that is a thing which has obtained throughout the ages and can not be fully corrected even if we had a thousand "districts" to every state. There is no practical way by which we can "check up" the

percentage of girls who may fall into disgrace in a city where there is no district, as compared to the city where there was a district. But grant, for the sake of argument, that the number is increased because of the closing of such haunts; all that can be said is that that is a separate and distinct question within itself, and should not have any influence over us in pursuing a course of "right." There is only one "right way." If it is not right it is certainly wrong. In other words, we should stand against evil whether anything is accomplished or not.

During the past year much has been accomplished by the Department of Justice in eradicating cities of vicious women. And now that the war is over there will, in all probability, be a slackening up of the vigilance of the Federal authorities, in which event vice will begin to flourish again as before.

I do not believe that local authorities in the various cities will be anything like as strenuous in their efforts to keep down this sin as has the government. And I am of the opinion, and make the suggestion, that, if pos-

sible, our government should continue, indefinitely, the work it has so well begun. And if the very best results are to be obtained, women who persist in leading a vicious life should be taken in hand by our government and surrounded in a manner that will force them to abandon the practice.

If it is necessary for the good of society to close such places, it is doubly necessary that we see to it that the same practices are not carried on in secret.

CONCLUSION

Now, in conclusion, I can only say that we should have pity and not hatred for the unfortunate girl who has inherited base principles and whose natural inclinations tend to draw them into a life of shame and disgrace.

The gospel of Jesus Christ should be offered to these unfortunates just as much so as to the polite sinner, as, through such method, lies the only hope of salvation for the world. Divest our own hearts and lives of the excesses of life and then extend the hand of pity and of love to those less fortunate than ourselves.

BRIEF SYNOPSIS OF THE AUTHOR'S EARLY CAREER

In order that the reader may be able to appreciate the efforts of the author of this little book I have decided to give you a brief synopsis of my life during childhood and youth.

My father never attended school a single day in his life, and could not write his name when he died. He was very poor—never owning a foot of land or other property. I was reared upon a small farm in Georgia and worked every year until I was 18 years old. During my young life I attended a portion of the free term of school each year for four or five years (going to school from one to two months each year during the fall, and again the next fall, etc.) In this manner I finally passed through the Third Reader, which would have been about the third grade if the school had been graded as now.

The school house had only one room and was about 18x24 feet, and stood at a cross-roads. What little I learned during the short time I attended school one fall was practically

forgotten by next fall, as during the meantime I worked in the field and had no opportunities offered me to advance.

When I was 18 years of age I studied telegraphy and mastered the art in about six months but my writing was so poor that the railroads did not wish to employ me, but informed me that if I should practice writing and improve that they would give me employment. I practiced day and night and did improve and was given a small agency that paid a salary of $25 per month.

I did no thinking for myself, however, until I was about 30 years of age. Up until that time I seemed to possess the mind of a child. After passing the age of 30 I began to "think" and try to study out problems, and soon discovered that a man could improve his intellect if he would make proper effort.

I have never read a half-dozen books in my entire life (and I am now 43 years old), but have constantly read the daily papers and gathered what little knowledge that I have by contact and observation.

The object of this little writeup of myself is not for the purpose of boasting of what I have accomplished during my mature life, as the little book speaks for itself. But whatever of worth that the reader may find through its pages you may understand comes from a man whose opportunities during youth were limited to the smallest degree. Thus you may see that if your opportunities during your young life were small you still have a chance to advance at least to a small extent, as in the case of the writer. Personally I do not feel that I have accomplished very much. Many of the testimonials, however, which refer to the first edition of my book, make it appear that I had succeeded in writing a very good book and well worth reading by every one.

If the book serves the purpose for which it was intended I will be very glad.

I wish to refer in a word to the home in which I was reared—a log house of two rooms with a small shed room, and was builded about seventy-five years ago. The house was located a mile from a public road and not very far from a swamp.

I never went to a town of more than 1,000 population until I was 18 years old. When I accepted the little $25 job as telegraph operator I had only one "well worn" suit of clothes worth about $5, and the cash I had on my person amounted to exactly 25 cents.

THE AUTHOR.

MY NEW BOOK

"HEREDITY *vs.* ENVIRONMENT"

Will soon be ready for publication. This is a subject which has occupied my deepest thought for several years, and one in which I have become much interested.

As a correct, definite and final decision on the relative value or importance of "Heredity" and "Environment" is absolutely necessary if the human race is to make use of these to the maximum, it is very necessary that the masses reach this "correct, definite and final decision." In other words, it is very necessary that every one know the comparative "percentage value" of the two words.

Does proper environment nullify inherited qualities? Or, on the other hand, does inherited traits of character remain the same regardless of environment?

What are the results of literary and mental training when reduced to a final analysis? What is the reward for years of continuous training of a child's mind? In the very final analysis what do we get for this effort?

These questions are disposed of in every detail in this exhaustive work. New avenues of thought have been opened up which have not been considered by the masses.

If you wish a copy of this book when it comes from the press, please remit for the cloth binding, $1.50, or for paper binding, $1.00.

A. WELLS ELLIOTT

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